

## BOSTON RECORDER.

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WEDNESDAY, SEPTEMBER 26, 1832.

Whole No. 873.

## RELIGIOUS.

For the Boston Recorder.

Extracts of a letter to the Society of the Massachusetts

Society, dated Aug. 21, 1832.

I esteem it no less a privilege than a duty, to communicate to you, from time to time, an account of my success, &amp;c., among this people. You have had the history and trials of this people, and with the trials of this place, and of our prosperity and of our adversity, of our joys and our sorrows. You know how we have been "regarded of men" in the field of the world, and as the offspring of all men—how we have been objects of reproach at home—how we have been the song of the drunkard, and the bane of those that sound the "Trumpet"; how we have propounded smooth things even to the most unfeeling, and have no words of consolation to the most unfeeling; and, you know also, that while we have been cast down, we have not been forsaken, nor in the trials we have been left comfortless. The words of our Saviour, "Fear not little flock," have often been a comfort to a thirsty soul. We have had the cold water to a thirsty soul. We have had the

sacrifice of the lamb, and the offering of the lamb, and the offering of the lamb, and the offering of the lamb.

Albany, June 22, 1832.

I cordially appreciate the plan of the Boston Recorder, and the practical execution of the same.

President Williams' College, W. H. Williams, President of the High School, Prudence Hartwell, Hartwell, Ct.

Albany, June 22, 1832.

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All the voluntary contributions we have received

will be sent to the Boston Recorder.

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at home during the vacations, are made acquainted with the nature and evidences of the Christian religion.

Attention to personal religion, among the students, has been greater the last than any preceding year. The religious excitement which so happily marked the close of 1830, continued through the early months of this year, and as fruits of it, and of former awakenings, twenty-eight of the members of the seminary have been added to the church, since the year commenced. Of the whole number, eighty-three, in the seminary, thirty-eight are members of the church, and there are several candidates for admission. In all the classes, but especially the first, the weight of character and influence is decidedly Christian. Idolatry may possibly have its secret advocates, but it is avowed by none; and though, while the heart remains unchanged, there can be no security that any one, on leaving the school, will not turn back to heathenism, yet the folly, if not the sin of idol worship must be so apparent to all, as to have little prospect of its ever being again heartily embraced by any. Some few, who were in our two cases even members of the church, now seen marked with holy ashes, and bearing their badges of heathenism, but it is more in compliance with the wishes of their friends, or from a spirit of opposition to Christians, than from any reverence for the gods, to whom they thus profess to return. In most cases, even where there has appeared no change in those who have left the seminary, after having finished or nearly finished their course, there has continued to be manifested an outward respect for the institutions of Christianity, and an utter disregard for the brahminic superstitions.

The facts disclosed in the study of geography, astronomy, and the elements of natural philosophy, are so entirely discordant with the doctrines of the Puritans, as, if believed, necessarily to overthrow their authority as divine records; and though such is the perverseness of the human mind, and especially when warped and biased by preconceived prejudices, that it sometimes absolutely eludes any system which is lashed, however shattered and sinking yet, in general, truth will ultimately prevail. One instance in proof of this, as given by the principal of the seminary, will close these few remarks.

"Shortly before the eclipse of the moon, on the evening of the 26th of February, a printed tract was put in circulation, on the nature and causes of eclipses; showing the fallacy of the arguments urged by the brahmins and others, in support of the Hindoo mythology, arising from their ability to calculate eclipses; pointing out also the errors noticed in the native calculations of eclipses, within the past three years, and awakening the attention of the people to an error of twenty-five minutes, in the commencement of the then ensuing eclipse. This tract had the desired effect so far as our observation extended, upon all who noticed the eclipse."

[Miss. Herald.]

#### DECLINE OF THE PAPAL POWER.

For some years a remarkable opposition has been manifested in Germany to the doctrines and authority of the Romish church; and a preparation seems to have been made for another Reformation in this cradle of the Protestant faith. You have doubtless heard that the Catholic priests *Gosse, Lindt*, and others, have publicly renounced Popery, and embraced the pure and true gospel. In Austria, while parishes have thrown off the yoke of the Romish church. In Prussia, and in other countries of Germany, the tendency towards a reform is daily becoming more apparent; and in the duchies of Baden and Nassau, several hundred priests have presented petitions for the abolition of the celibacy of the clergy and other rules of the Romish church. In all these cases, it is worthy of particular notice, that the BIBLE has been at the foundation of the movements, the study of this book having prompted to the measures which have been pursued.

To the cheering facts referred to above, we may now add, that in the kingdom of Bavaria, nearly the whole population of a large village have recently separated themselves from the See of Rome, under the guidance of a spiritual teacher. This movement has produced some sensation in Germany. It is probable that this is only the beginning, and that the new reformation will extend more and more, not only in the province of Bavaria, but in the different countries of Germany. The power of the Pope is undermined every where, even in his own states. The people even there, have revolted against him. The sovereign pontiff, Gregory XVI, has published a fulminating bull in which he excommunicates several thousand persons in the territory of St. Peter. [N. Y. Obs. Correspondent.]

#### REVIVALS.

##### CONNECTICUT.

REVIVAL IN FAIR HAVEN, CONN.—A protracted meeting has recently been held in Fair Haven, a village containing about 900 people, near New Haven; and an interesting revival of religion has followed. The meeting was continued ten or twelve days, and it was thought that as many as fifty were made the subjects of renewing grace before it closed. The last accounts we have seen from the place, represented the work of grace as still in progress. From a notice of the protracted meeting and revival, in the N. Y. Evangelist, we make the following extracts.

"The daily exercises, with little variation, were as follows: Preaching in the afternoon and evening, Meetings at sunrise for prayer, and in the forenoon for infirmary and converts."

The meeting on the occasion, were Rev. Dr. Skinner, Philadelphia; Rev. Messrs. Rogers, Boardman, New Haven; Professors Fitch and Taylor, Yale College, Rev. Mr. Lindsey, Hartford, and the writer of this article. In the preaching, sinners were taught their entire alienation from God; their just exposure to everlasting punishment, as transgressors of his holy law; the atonement of Christ as the complete and only provision for their pardon; the duty of making immediately, and forever, an entire consecration of themselves to God, and his service; their full ability to do all that God requires in his law and gospel; and owing to their utter unwillingness to do this, their absolute dependence on the sovereign grace of God in regeneration. These truths have evidently, through the influence of the Holy Spirit, become instrumental in the conviction and conversion of many.

Several instances of malignant cholera occurred here during the meeting, two of which were very decided and marked cases, and proved fatal. It was feared that the poison which might have been introduced by the appearance of this truly terrible disease, would shew the public mind, and interrupt the revival. But Jehovah evidently intended, and overruled it for directly opposite results. So pernicious was the influence of the Holy Spirit among this people, and so deep their interest in the work of grace, that notwithstanding, in the judgment of the public mind, the cholera had a salutary effect.

The first victim of cholera in this place, was Capt. ——. He had recently returned by water from Philadelphia. Though for several days he had been visited with the pulmonary symptoms of the disease, still he seems not to have taken the alarm, until a few hours previous to his death. After this, the progress of the disease was rapid, and, almost simultaneously, his physician, friends, and himself, abandoned all hope of his recovery. He stated that he had been for some time the subject of the Spirit's awakening influence, but had not given his heart to God. When he found himself in the hands of the last enemy, so terribly arrayed, and inflicting such amazing anguish, he felt the sting of death! In his dying hours, he manifested a very remarkable solicitude for his impenitent relatives and friends; and having expressly sent for them, that he might warn them, he conversed with them, in a manner expressing deep interest for their eternal good. He very solemnly and earnestly entreated them not to delay repentance as he had done, expressing to them his fear, that it might be too late for him to find mercy. Still he felt a very deep anxiety for his own soul, and requested prayers for himself in his

own house, and in the house of God. His mind was clear, and fixed on the work of preparation for his final departure, except when he was seized by the spasms, which appeared, during their paroxysms, to absorb his whole mind, to the entire exclusion of every other object and concern. Brother Mitchell spent several hours with him, which he improved so far as was opportunity, in prayer and conversation with him and his relatives. He continued a very earnest, and it is hoped, sincere suppliant for mercy, till the lethargy of death locked up his thoughts from our view. It is believed that this ministry Providence had led numbers to flee to the great Physician, and obtain healing and consolation for their souls.

The other individual was a worthy member in the Baptist communion. His health had been feeble for some time, which probably predisposed him to the disease. He was secluded in his house, never saw the individual who died, and being himself the second case of cholera, could not possibly, from the nature of the disease, have received it by contagion. The work of death was also quickly done in this case. In fact it is said to be a perfect Sabbath during the whole time. Public notice was given through the country, and every house in the place was free for any and all strangers; so that for the time being, it might be said, that they had all things in common."

NORTH CAROLINA.—The Christian Index contains an account of a revival in Charlotte. Eighty-four or ninety were rejoining in hope, and many anxious. The temperance cause was advanced during this revival. The National Circular was read to a large concourse of people, and an invitation extended to any who were willing to sign the pledge annexed to it—immediately advanced and signed it, and in a day or two that number had increased to 65.

At *Liserville*, the meeting of the North Carolina Baptist Convention, at which there was daily preaching, from Friday until the ensuing Tuesday, has been a season of great blessings.

STATE OF SOUTH CAROLINA.—In *Pendleton District*, such a state of religious interest prevails, as has been hitherto unknown. From 40 to 50 in one neighborhood have given evidence of conversion.

A letter to the Editor of the Philadelphia "World," dated at Cheraw, Aug. 31, 1832, says:—"There is now going on in *Pendleton* one of the most powerful meetings that has ever been known in the South. People from the surrounding country to the distance of 40 and 50 miles, are flocking to the Court house to hear the gospel. There have been already 150 hopeful conversions, and the great work is yet going on with undiminished vigor!"

GEORGIA.—The *Savannah* Baptist Association are employing in several of their churches striking evidences of the Lord's presence and grace.

DILAWARE.—Forty-seven persons were recently added to the full communion of the Presbyterian church in Wilmington, under the pastoral care of the Rev. E. W. Gilbert. These are the first fruits of the late protracted meeting held in that church, and of the Spirit's gracious influence on the means of salvation then employed.

REVAL at *Staten Island*.—We have been particularly gratified to learn that in the congregation under the care of Rev. Mr. Miller, at Troupkinsville, a devout degree of attention now prevails. Last Sabbath the Lord's Supper was dispensed, and 19 were received to the communion of the church on confession. Our brother has labored under heavy discouragements, arising in no small degree from the fact that the point of the island is regularly inundated with Sabbath breakers from New York, on the Lord's day. We trust the church may now be enjoying but the first fruits of a rich harvest.

Heretofore.—We learn from the Christian Intelligencer, that an unusual attention to religion, at present exists in this place.

In *Chenango county*, in the churches in *Guilford, Oneida, Franklin, and Sidney Plains*, the members of religion have received numerous conversions. In the spiritual field of *Oneida*, 31 have been received to the communion of the church on confession. A protracted meeting in *Hindsdale*, two weeks since, has promoted the cause of the Redeemer.

SEKONK, MS.—On the 6th of March last, a protracted meeting was held in *Sekonk*, MS., since which time there has been an unusual attention to religion in the church and society. More than 30 indulge hope of submission to God, and more than 20 have united with the church. One pleasing evidence, that the pure gospel has been deeply root in their hearts, is, they seem to have consecrated not only themselves, but their property, to the Lord, and are ready to distribute, to promote and perpetuate the holiness and happiness of mankind.

MAINE.—A letter from Harrison, Me. to the editor of the Christian Mirror, dated Sept. 15th, says:—"We are evidently enjoying, to a degree, the divine presence in this place—some persons are rejoicing in the hope that their sins have been forgiven, while others are awakened to a sense of the necessity of an interest in the atoning blood of Christ. Last Sabbath was an interesting day for this little church. Seven were added to their communion—six of them men, which nearly doubled their number, there being but seven before. These persons hoped that they had given themselves to Christ, several months ago. There are a number more in the same situation, some of whom have expressed a wish publicly to profess their faith in Christ."

MASSACHUSETTS.—A correspondent of the N. Y. Evangelist says:—"In Peru and Hindostan some special attention prevails. Five have been recently baptized. A protracted meeting in *Hindsdale*, two weeks since, has promoted the cause of the Redeemer."

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CONNECTICUT.—Rev. Mr. Maule, of *Waukegan*, in *Illinoian*, a small congregation in *Illinoian*, noticed in the *Waukegan*, a protracted meeting was held with the letter to the editor of the *Baptist Chronicle* gives the following interesting news from two of the *Baptist Mission stations*.

REVIVALS at *Mission Stations*.—Dr. Bolles in a letter to the editor of the *Baptist Chronicle* gives the following interesting news from two of the *Baptist Mission stations*.

What is called the English Church at *Maule* in *Burnham*, has received instead of twenty-one an addition of eighty-six members by baptism. The valley Town's station among the Cherokees, under the charge of Rev. E. W. Evans, admitted to baptism on the 23rd of last month, thirty-six full Indians, twenty-four males and twelve females, making the aggregate of that church 149.

ENGLAND.—A correspondent in the *Teacher's Magazine* gives a pleasing account of a remarkable revival of religion which has recently taken place in the *Western Valley*—within two miles of Cincinnati—sufficiently near for enjoying the advantages of the city, without its temptations; located within half a mile of the Ohio, and of easy access to the surrounding country; having an elevated and most healthy position, with pure springs of water, and in a neighborhood peculiarly free from the temptations and dangers to which young men are exposed; surrounded with a numerous population, and the immediate vicinity of one of the best markets in the West, for the successful operation of the *Manual Labor Department*.

LITERARY and THEORETICAL DEPARTMENTS.

It is the design of this institution, to furnish the advantages of both a Literary and Theological education, though the two departments are entirely distinct.

LITERARY DEPARTMENT.

In this branch of the institution, and under the instruction of a Professor of Languages, Professor of Mathematics and Natural Philosophy, Professor of Chemistry, and a Professor of Moral Science, and Belles Lettres, with such other tutors as shall be necessary, it is intended to furnish young men with an extensive course of classic education.

Embraced in this Literary Department, is a Grammar School, into which boys from ten to fifteen years old are received; and who pursue their studies together, in a separate room with their instructors.

THEATRICAL DEPARTMENT.

In this school of the prophets, it is particularly designed to train up young men of piety and talents, for the gospel ministry, with special reference to the wants of our great Western Valley.

Those who have listened to the urgent demand for a greater number of able and faithful ministers, in this extensive and delicate section of our country, will fully appreciate the importance of having a Theological Seminary High School, sufficiently near for enjoying the advantages of the city, without its temptations; located within half a mile of the Ohio, and of easy access to the surrounding country; having an elevated and most healthy position, with pure springs of water, and in a neighborhood peculiarly free from the temptations and dangers to which young men are exposed; surrounded with a numerous population, and the immediate vicinity of one of the best markets in the West, for the successful operation of the *Manual Labor Department*.

REVIVALS of RELIGION.

We lay before our readers, this week, accounts of a goodly number of revivals in various parts of our country. The Holy Spirit is still specially present in many places, purifying his people from sin, and turning wretched wanderers from God to the pathway of the just. The last two years have truly been years of the right hand of the Most High. No Christian, surely, can think of the wonders God has wrought, without deep emotion. What noble monuments of wisdom, power, and love of the Redeemer, have been raised up all over the land. The marble statue perpetuates the fame of the Roman conqueror. But Christ has set up, as it were, for an everlasting memorial of his own triumphs—not the mindless, vicious statue—but the living soul, the new-created man, from whose lips proceed songs of praise to the great Captain of salvation. Such a memorial the correding tooth of time cannot destroy. It will survive all the monuments of human glory. Myriads of blessed spirits will gaze on it for ever; and feel, as they gaze, intense emotions of love and gratitude to him, who has gained the victory over sin and death.

But while we rejoice at what the Redeemer has done, and in the evidence we have that he is still making displays of his grace in many parts of our land; it is painful to think, that on the whole, the work of God has, of late, been declining.

REVIVALS and CONVERSIONS.—Extracts from a letter from a brother in London to the Editor of the *Baptist Repository*, dated Aug. 1, 1832.

"BOSTON, MASS.—You perceive, are these, have heard through other mediums, of a revival of religion, in a manner expressing deep interest in our vicinity. I was informed last evening by one of the officiating clergymen who had just returned from attending a protracted meeting of 12 days, and it was judged that with-

in that period from 50 to 60 souls were converted. His statements, which may be relied on, it appears, were made at a time when he was seized by the spasms, which appeared, during their paroxysms, to absorb his whole mind, to the entire exclusion of every other object and concern. Brother Mitchell spent several hours with him, which he improved so far as was opportunity, in prayer and conversation with him and his relatives. He continued a very earnest, and it is hoped, sincere suppliant for mercy, till the lethargy of death locked up his thoughts from our view. It is believed that this ministry Providence had led numbers to flee to the great Physician, and obtain healing and consolation for their souls.

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## POETRY.

ON THE DEATH OF AN AGED MAN.

Haste, weary spirit!—to a realm of rest,—  
Sorrow had but her will of them,—and pain  
With a destroyer's fury pierced thy breast, and pain  
But thou the victory through Christ didst gain,—  
Haste! free from stain.

Years wrote their history on thy withered brow,  
In furrowed lines—and time, like ocean foam,  
Broke o'er the shores of hope, till then didst know  
Earth's emptiness.—But now, no more to roam,  
Pass to thy house.

Blest filial love, thy bosom journey strew'd  
With fragrant flowers of tender sympathy,  
Pouring the harvest of its gratitude.

When the waste world bids wreeds of misery  
Sighs for these eyes.

Take up the triumph song,—then who didst bow  
So long and meekly 'neath the thresher's rod—  
Thou, whose firm faith, beheld with vision'd glow,  
The resurrection gird the burial sod.—

Rel. Int. Pass to thy God! L. H. S.

ACTIVE CHRISTIAN BENEVOLENCE.

Would'st thou from sorrow find a sweet relief?  
Or is thy heart oppressed with woes untold?  
Bader wouldst thou gather for correding grief?  
Four blessings round those like a shower of gold.

Tu when the rose is wrapt in many a fold  
Crown thy brow, and when thy cheek is pale  
Its life and beauty on whom all mankind,  
Lead after last, fit, bosom, rich and fair.

Breathes freely its perfumes throughout the ambient air.  
Rose to some work of high and holy love,  
And thon an angel's happiness shalt know.  
Shalt bless the earth while in the world above,  
The good began by then shall onward flow  
In many a branching stream, and wider grow;  
The seed that, in these few and fleeting hours,  
Thy hands unsparing and unwearyed sow,  
Shall deck thy grave with amaranthine flowers,  
And yield thee fruits divine in heaven's immortal bower.

[Carlo Wilcox.]

## MISCELLANY.

## TEMPERANCE CAUSE IN SWEDEN.

The commencement of exertion for the furtherance of temperance in Sweden, took place in November, 1830, when a committee of inquiry on the subject was formed at Stockholm. A majority of this committee were in favor of total abstinence, but they had no influence enough to prevent the adoption of the principle of "moderate use," at the public meeting at which the Stockholm Temperance Society was formed.

Thoroughly convinced, however, of the inefficiency of this "Moderate Use Society," and seeing the necessity of grappling with the enemy in his strong hold, the friends of temperance separated from the Temperance Society, and on the 1<sup>st</sup> of February, 1831, formed themselves into a "Sobriety" Society, bearing the title of the King's Island Society Association. Many predicted the speedy downfall of this association, and made it the subject of ridicule—and a considerable number, whose opinion deserved respect, declared it was going too far, to demand the total abandonment of a custom so universal and of so long standing. The Swedes, they said, were not to be hastily won over to any thing new, and therefore the Society need not expect numerous adherents. Unmoved, however, by the opposition of enemies, or the dangers, though well meant counsel of professed friends, this association has held firmly by its fundamental principle, and the result will be gathered from the following short abstract of the report read at the first annual meeting.

The report commences with a heart-rending account of the state of the country, in consequence of the prevailing influence of brandy, including several remarkable instances of the effects of drunkenness in individual cases, all tending to show the necessity of powerful exertions to counteract this increasing evil, and then proceeds to exhibit the reasons which induced the Society to adopt the principle of total abstinence, the article 1. The use of brandy can neither be considered necessary nor beneficial. 2. Brandy cannot be consumed as a means of refreshment, or on festive occasions without danger, and therefore ought to be laid aside.

3. Experience has evidenced that, however willing to do so, the drunkard cannot overcome his attachment to ardent spirits, without a total abandonment of their use.

4. It is clear that no efficient influence can be exerted upon the rising generation by mere exhortation, while those more advanced in life continue to use what they declare to be injurious. These positions are illustrated and established with considerable success by the President, who is the author of the report. He next answers some common objections, such as—1.

The man engaged in laborious employment requires the exhilaration afforded by ardent spirits. 2.

If the production of brandy cease, which must be the consequence of total abandonment, the state would lose an important part of its revenue.

3. The production of brandy is necessary to provide food for our cows and swine.

4. If the distillation of brandy came to an end, there would be a superabundance of grain, and by a consequent reduction in its value, the agriculturalist would suffer materially. (I cannot but insert a portion of the excellent answer to this objection.)

It is impossible for us to imagine that a wise providence has so ordered the circumstances of Sveden, that its existence depends on the production of brandy, that one part of the nation must distil, and the other part drink, the liquor to their own destruction, without the possibility of a change of affairs.

From the exceedingly cautious and slow manner in which every thing proceeds in this country, the Society may scarcely be said to have come into effective operation; yet the movements already made afford every encouragement to go forward. In the capital several pamphlets have been printed, and a circular of a very convincing nature sent to every parastorage, as also to all the medical and pharmaceutical physicians throughout the country.

The number of members, as far as I can learn, in the Stockholm list is 1054, although a much greater number have laid aside entirely the use of brandy, and yet will stand forward in connection with the association; and such is the revolution in public opinion, that the laugh is not unfrequently turned against such as persevere in the use of ardent spirits.

Many of those whose names are on the list of the Society, were a year ago, among its open opposers, and ridiculed the whole as a project that could never be of any service.

Not one newspaper has taken a decided part against the association; but, on the contrary, the most influential defend it.

From various parts of the country intelligence of an encouraging nature has been received, a brief view of which may be acceptable.

1. At Gusum's brass foundry, in Öster Gotland,

the whole of the workmen 111 in number, have voluntarily entered the society, which consists of between 400 and 500 members; 7 distilleries have been discontinued, and at the gin shop, where the usual sale of spirituous liquors, who is not now sold, must seek his food or victuals of the low gin-shops, where he receives victuals of the worst description, such as may excite a desire for brandy, to sell which is the principal object of the keeper of the house.

The filthiness, the unwholesomeness of these hotels can scarcely be conceived; and there the working-man is almost sure to meet with those who will exert all their influence to induce him to drink.

A separate fund has been raised for the purpose of establishing clean eating-houses, where good food will be prepared at a moderate rate; these to be under the direction of the Sobriety Association, who will take care that no ardent spirits of any kind be found there.

Many who look shabby at the primary object of the society have warmly espoused this.

The government has sanctioned the establishment of twenty such houses in Stockholm immediately; the king and the Crown Prince have added liberally to the subscription; and it is confidently expected that much good will result from this measure.

2. At Aker's iron foundry, in Södermanland, a considerable distillery has been discontinued, and the workmen in the foundry are supplied with ale for their extra fatigues in place of brandy. In the neighboring farm of Berda, all the workmen have voluntarily laid aside ardent spirits, and the farmer discontinues the production of that article, as also two other farmers in the immediate vicinity.

3. In the parish of Stjernarp, district Linkoping, a society has been established which contains 20 members; and here likewise a distillery has ceased its operations.

4. At Bone, in the district of Ellingsborg, the workmen had laid aside entirely the use of brandy, and it is entirely unknown what was the origin of the resolution in their minds; but it was first exhibited in a form, prepared

\* In consequence of the dreadful fact, that every farmer is a pro-  
prietor of brandy, almost the only dependence the end to the cows  
and swine is placed on the refuse of the still.

expressly for young people, when one of the boys de-  
cidedly refused taking the offered brandy. In answer to the wondering inquiries of his elders, he declared his resolution was formed never to taste either brandy, wine, or similar liquors, some of which were injurious, all unnecessary. Five others made the same declaration, the result of which was the formation of a society, which now numbers 212 members.

5. At Askersund, the Government physician has commenced operations in a most zealous manner; the list contains 42 names, and about as many have associated themselves at Aspa, in the parish of Hammar; and in the neighboring village of Warsta, the good work is going on.

6. In the parish of Husby, in Dalecarlia, a society was formed in August 1831, which now contains 164 persons, several of whom were formerly well known drunkards. It is calculated that a number equally great have entirely given up the use of brandy, although their names do not yet stand on the list.

7. In the parish of Hesselby, district of Elfsborg, about thirty have united as a total-abstinence society.

8. In the parish of Ibsbo, in North Helsingland, containing all 469 persons, about a fifth part have inscribed their names, only two of the society retaining a moderate use.

9. In West Nowland, the Lord Lieutenant has been zealous in his efforts, and in all 375 names have been obtained.

The total number of distilleries discontinued during the year, is 17, and it is presumed that several others have ceased producing brandy, although no return thereof has been made to the society in Stockholm. The number of members in the capital is 1,054, and at least double that number may be considered as connected with the country societies. What is most encouraging, however, is not so much the number of names as the fact that light and information on this subject have spread through the length and breadth of the land: and as many of the clergy, whose influence is great, have warmly espoused it, very considerable additions may be looked for in the course of next year.

Mr. Scott a correspondent of the London Work, in a letter from Stockholm, dated June 23d, gives the following account of the annual meeting of the society.

The annual meeting was respectively attended, although not numerously, as a similar meeting by Mr. Owen (unquestionably the most active among the adherents to this cause here) warned by the attempts that had been made to modify the constitution of the society, in order to effect an honorable union with the friends of moderate use, proposed that "this society continues in existence only so long as its fundamental principle (that is, total abstinence from ardent spirits) is retained in its purity." This was adopted without opposition; and in order to increase the efficiency of the society's operations, and yet maintain its uniformity, Mr. O. further proposed that the designation of the society be altered from "this society continues in existence only so long as its fundamental principle (that is, total abstinence from ardent spirits) is retained in its purity." 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